those who are in possession of spiritual life are in a state to set that life above the truth -which has gendered it; for as it was by this truth that the religious life was first produced, so it is by the same truth that it is perfected. Nor are th«y at liberty to despise the letter, in a pretended attention to the spirit. .Every man who acts in this manner will at times be putting his own spirit in the room ofj.lie Spirit of truth, and will be found asserting that to be the Spirit of the Word which is merely his own spirit.

This placing of the intuitions above the Word is in some respects more perilous than the setting of the understanding above the Word; for, when the understanding thus presumes to act as the arbiter of revealed truth, we can meet it on its own grounds. Its dogmas, if unsound, are at least clear and intelligible, and HO can be met and refuted. But this intuitional theology carries us into a region where every man's own spirit creates for him a scheme, which cannot be .so much as examined, because it cannot be developed in a clear system, or put in aucli a shape as to admit of its refutation. In these circumstances we do not regret to find, that God seems to have sent among the builders of this heaven-defying tower such a spirit of confusion and variance, that no two of them can speak the samo language.

We have a deep admiration of the genius and learning of the German philosophers and divines ; but with all their ability and scholarship, they will intvcr arrive at a system of speculative philosophy, clear and consistent, true arid useful, progressive and permanent, till they condescend to study the human mind in im inductive manner; nor will they ever develop a sound .system of theology, till they submit to sit at the feet of Jesus, and receive with meekness the Word from him.

SECT. V.—THE WORLD TO COMK.

The world to come, of which we speak, may be understood, first, as the future earth; and, secondly, as the state of m;m after death.

FIRST, THE FUTURE EARTH. The past and the present point alike to the future. We live not only in a world of change—we live in a world of progress. There has been a gradual and evidently an intended advancement in the physical and intellectual amelioration of the race. While every benevolent mind must rejoice in this, it is just to regret the more that these mil improvements are incapable of renovating man's nature morally or spiritually. The improvements of which we boast an* inure

means or instruments, which may be used for good, but which are also employed for evil. The electric telegraph will employ its lightning velocity in the service of sin, just an readily an i:i the service of God. Painting and statuary have been pal roiu/,t»d, nofc unfrequently, by the most selfish and profligate of men - such as the Medici—and have been corrupting UH well an refining